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W. T. Purkiser (Editor)  
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March 23, 1966

# **herald**

**OF HOLINESS**

*Church of the Nazarene*

**The Book Corner**

(See page 14.)

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**The Bible Can Be Taught in Public Schools**  
(See page 12.)



# “DESTROY JESUS”

*General  
Superintendent  
Williamson*



Unthinkable then! Impossible now!

The fickleness of the crowd is unbelievable. On Sunday they shouted, “Hosanna to the son of David.” On Friday they cried, “Crucify him.” The alternatives add to the shock of their choice. They were offered release of Barabbas, the felon, or Jesus, who went about doing good, speaking gracious words, living a spotless life. Yet the fateful decision was—release Barabbas and destroy Jesus. Incredible also that any man of authority to judge should vainly try to wash his hands of responsibility and allow mob violence to prevail.

It was, in fact, a paradox in jurisprudence. It seemed that truth was on the scaffold and wrong was on the throne. The issue was between good and evil, love and hatred, God and Satan. In appearance it was defeat for the legions of light and triumph for the hosts of darkness. But Calvary became the high-water mark in the eternal conflict. The cross was changed from the symbol of ignominy to the sign of victory for righteousness. Barabbas and all he personified emerged from a commuted sentence to be condemned forever. Jesus Christ rose from the dead because it was

impossible that “he should be holden of it.”

More than nineteen centuries have passed since envy, injustice, and cowardice nailed Jesus to Golgotha’s cross. Barabbas has long been lost in infamy. “What think ye of Christ?” He has risen, the Sun of Righteousness, to be the Light of the World. The knowledge of Him covers the earth.

Let him who will, seek to destroy Jesus now! When he has gathered and burned all the books, music, and paintings that exalt His name, millions will sing and recite the words of Him with whom there is none to compare. When he has destroyed the cathedrals, churches, chapels, schools, libraries, hospitals and ground to dust all statuary carved to commemorate Christ, and when he has made the blood of believers run like rivers, an innumerable company will stand to witness that Jesus saves to the uttermost and “ever liveth to make intercession” for them.

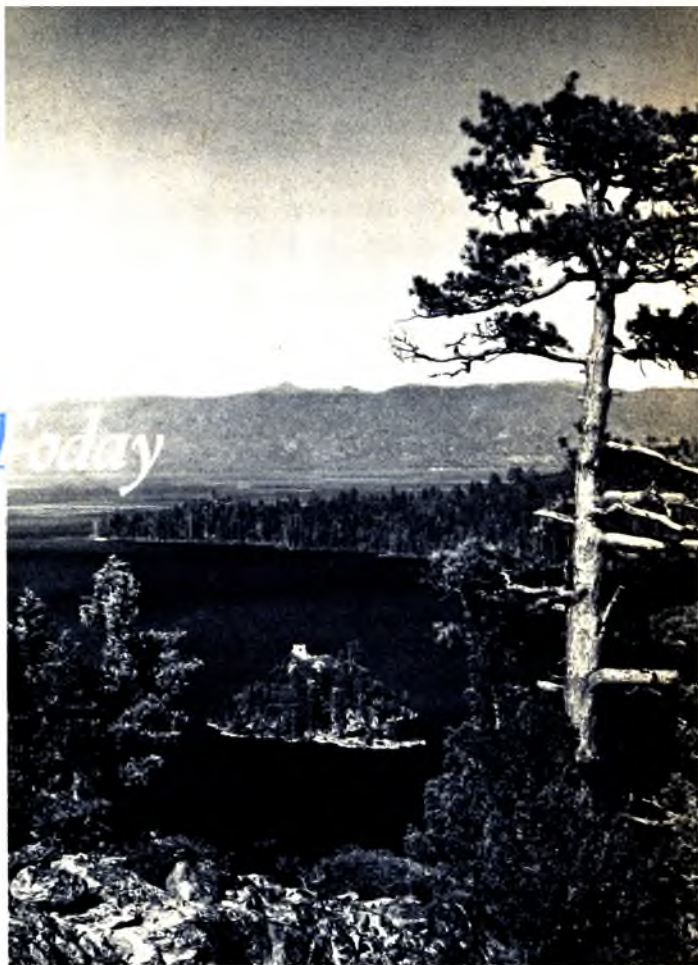
It would be easier to remove the effect of the light and heat of the sun on the earth than to destroy the influence of Jesus upon the sons of men.

“Jesus Christ the same yesterday, and to day, and for ever.”



# Invitation for Today

• By DICK IVESTER



*Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls (Matthew 11:28-29).*

This age-old invitation of Christ has real significance for modern man with his frustrations, fears, and emptiness. All of our modern technological advances have not satisfied the inner needs of the soul, which are the very needs to which this compelling invitation is addressed.

**FELLOWSHIP FOR LONELY HEARTS**—One of the strange

paradoxes of this population-exploding world is the loneliness many persons suffer in the midst of a crowd. Mere quantities of people and multitudes of shallow social contacts do not satisfy the intense need of the human heart for real fellowship. The fellowship that satisfies is fellowship in depth; marked by understanding, acceptance, honesty, and love. That is the kind of fellowship Christ offers to lonely hearts today.

That is also the kind of fellowship that ought to characterize His Church. Onlookers of the Early Church observed, "Behold, how they love one another!" Persons have found that as they respond to

the call of Christ, like iron filings leaping to a magnet, they are not only drawn into a close relationship with Him, but also with one another. A rich fellowship within the church, freely shared with the stranger, the man with the lonely heart, is a powerful means for promoting the church today.

**FORGIVENESS FOR THE GUILTY CONSCIENCE**—Our Lord felt the many burdens of the common man. He saw also the devastating power of guilt in the human personality. He saw men and women struggle beneath its cruel weight. He saw them crushed by its heavy load. There is no doubt that the

burden of guilt was in His thinking when He graciously called the "heavy laden" to come to Him.

Many centuries have passed since Jesus spoke these words, but no one else is able to offer release from the destructive power of guilt. Many have searched in vain for another way to handle this problem. Some try to drown their guilt in alcohol. Others find temporary relief in tranquilizing drugs. Many are trying to reason their guilt out of existence by denying the reality of sin, judgment, a holy God, and an absolute moral order.

Jesus Christ would not have people hide their guilt, run from it, or deny it. He asks them to face up to their sins, confess them to Him, and by faith accept His gracious forgiveness. What better message could we have for our guilt-fleeing generation?

**PURPOSELESS LIVES**—Psychologists have found that emptiness

## About This Issue . . .

To many people, the Supreme Court's decision on Bible reading has been puzzling, and a cause for apprehension. On page 12 of this issue is a report of a study by a Princeton Theological Seminary student, which points out that the Bible can be taught in public schools. A thorough reading of it will point out that the purpose apparently of the court's decision was to prevent persons trying to interpret the purpose of the Bible—Catholics as well as Protestants, liberals as well as conservatives.

In this issue appears the first of what the editors hope will be many—a column of book reviews which appears on page 14 and is entitled *The Book Corner*. The intent of the column is to review as many books as possible which might come to the attention of Nazarenes. The purpose is not necessarily to review each book with praise, but more, to be candid about its content doctrinally as well as literarily.

—Managing Editor

**"The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence . . ."**  
(Psalms 50:1-3).

is the source of anxiety. While the scientific trend of this age has given us much for which to be thankful, it however has not offered the common man any reason for his existence. A man may be surrounded by laborsaving devices, swaddled in luxury, dazzled by the exploration of outer space, yet *not have the faintest idea of why he is alive*. Such a one is doomed to anxiety until he finds purpose and direction.

To such persons, adrift on a sea of meaninglessness, Christ offers direction. "Take my yoke upon you . . ." speaks to us of a task to be accomplished, of a meaning for life. No one needs to lack a reason for living when he has this invitation to become the yokefellow of Christ, to labor with Him in the greatest work in the world.

**ANSWERS FOR A TROUBLED MIND**—While Jesus had the uncanny ability to spot those who tried to trap Him with trick questions, He never evaded an honest inquiry. He might have been offended at the doubts of Thomas when Thomas insisted on seeing the print of the nails in His hands and the wound in His side before believing. Instead, He offered His torn hands and pierced side as evidence. He has nothing to hide, no statements which cannot bear examination, no theory which cannot be proved by honest test.

This is a challenge to youths who no longer accept the word of par-

ents, preacher, or the church. You do not need to accept another man's verdict about Jesus Christ. He invites you to learn for yourself. He will not be shocked by your doubts nor offended by your questions. "Come," He invites, "and learn of me."

**REST FOR WEARY SOULS**—The most common ailment of American housewives, according to a recent radio broadcast, is fatigue. Men, also with lighter loads than ever before, are "just too tired." Too tired to play with the children, to go for a walk, to take the family on a picnic, sometimes even too tired to be nice! Many of the really enjoyable experiences of life are being abandoned because we are "just too tired." What a tragedy!

To this worn-out generation Jesus says, "I will give you rest where you really need rest, rest for your soul." Most fatigue originates in the soul. Our pursuit of recognition, our needless anxieties, trivial irritations—these things wear on one's soul until life is robbed of its vitality and zest. A good night's sleep restores the body, but only Christ offers rest for the soul.

Although this invitation is old, it is not outdated. Even though it was first heard more than nineteen hundred years ago, it never has been more relevant than it is today. It will never grow old because it speaks to the deep, unchanging needs of the human heart.

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**Leaving his bedside, we heard him mumble, "Oh, I wish I could believe!"**

# It Ended with Hope

• **By HELEN MORRIS**

The phone rang. It was my sister seventeen hundred miles away saying Dad had just been taken to the hospital and that I should come home. My father, not a Christian, was eighty-four years old, but had never really been ill before.

My first thought was to call a dear saint of God who lived several hundred miles away. She had shared my burden for Dad for the past few years and now promised to ask the local church to help pray.

Three days later I found myself at my father's bedside. Naturally, I was concerned about his spiritual welfare. After one or two attempts were made to speak to him of his need of a Savior, it was plain he wasn't interested.

He had been a busy businessman, and had little use for God and the church. As a boy he had never been encouraged to go, and as a man saw little need of it.

Days passed and we could see little change in him physically, and no change spiritually. I got ready

to return to my children and pastor-husband.

I had prayed that Dad would see his need of God. Even through the burdened heart, I left it in the hands of God. My brother was there to take me to the train. Our hearts were heavy.

Again I asked Dad if he believed in the Bible and he said, "I can't really say I do." My heart sank. I said, "Dad, don't you believe that Jesus died on the Cross for your sins and mine?" He said, "Helen, I can't make myself believe a man would do a thing like that."

Feeling all was out of our hands, I slipped out the door, down the corridor, and phoned the local Nazarene pastor asking that he continue to pray for Dad. I told him what had taken place and that we just had to leave him in God's hands.

Going back to his bedside, I said I would return if he needed me, kissed him good-by, and headed for the door. As we approached the door we heard him mutter, "Oh, I wish I could believe!" There was something in his tone that told

my brother and me that God was getting through to him.

We quickly stepped back to his side and asked him if he would let us pray. Readily he answered, "Yes." It seemed that God opened the windows of heaven. After prayer there were tears running down Dad's face as I had never before witnessed. We knew something had happened.

We asked Dad if he would live the rest of his days for the Lord when he got off his sickbed. He said, "Yes." Words can never express the feelings in my own heart because I knew God had answered prayer in a most marvelous and definite way.

I bid a hasty farewell. Dad's words as we were leaving were, "Thank God, oh, thank God!" I will never forget my feelings as we left the hospital room that afternoon. My Dad, at age eighty-four, had given his heart to the Lord for the first time in his life!

My husband met me at the train. Dad had passed away in the night. My first and only emotion has been—I'm so glad we didn't give up!



**"The dual experiences of justification and sanctification, entered into crucially by faith, are as indispensable to subsequent growth as the foundation is to a building."**

## *On Counselling And Christianity*

• **By RICHARD S. TAYLOR**

A YOUNG WOMAN in one of our colleges was having more than her share of difficulty finding herself. Emotional and intellectual confusion seemed endless. One professor perceived that her basic problem was spiritual, and led her into the experience of entire sanctification. From that experience she moved forward into maturity and usefulness. She is now a well-adjusted Christian worker in an important position.

The professor is to be commended for his spiritual insight. There is great danger that we will miss the real need of stumbling Christians in naive attempts to analyze

them psychologically. Most of our psychological concepts have come from textbooks and teachers who know nothing of the biblical concepts of sin and salvation. For this reason, a secular orientation in educated laymen (and preachers) not grounded in a thoroughly biblical theology could well be one of the most subtle and far-reaching perils confronting the holiness movement today.

THE BIBLE is still the basic Textbook (even if not technically systematic as such) for a Christian psychology. Recently Paul F. Barkman, himself a clinical psychologist, has pointed out in his book,

*Man in Conflict*, that the symptoms of double-mindedness described in the Epistle of James correspond remarkably with the symptoms of the neurotic Christian noted constantly by pastors and counsellors today, and that the cure outlined by James in chapters four and five is the best possible cure.

This should not be surprising, if we believe that truth is whole, and that the valid insights of modern psychology cannot possibly be incompatible with Scripture, where both are properly interpreted and applied. The building of a bridge therefore between biblical theology

and psychology will enrich the total understanding of all of us. For without it, the psychologically-oriented counsellor of a disturbed Christian is apt to see only "neurosis" and "treat" it as such on a humanistic plane, instead of seeing the underlying problem of double-mindedness and the only ultimate cure—Calvary.

THERE ARE mental illnesses which are physiological in either origin or stage of development, and require the help of highly trained specialists. But the vast majority of unstable and disturbed Christians are not "ill" in this sense. They are sick spiritually. Their neurotic symptoms rise out of double-mindedness, and the root of double-mindedness is a profound selfishness trying subconsciously to protect itself from the all-embracing, pervasive claims of the grace of God. This is the fermentation of original sin remaining in the regenerate believer.

It is therefore good psychology, as well as good theology, to use evangelistic measures to get double-minded Christians to an altar or to a prayer session in the presence of others, where they can face themselves, be drawn out in prayer and conversation, helped to "die out" and to accept the Holy Spirit by faith as the Arbiter of all their quarrels, the Sovereign over all their plans, the Displacer of all their resentments, the Resolver of all their conflicts.

HOLINESS IS still the number one need in all our churches. The blood of Jesus Christ is still the basis of spiritual health. The Holy Spirit is still the Great Physician. The altar is still the best method. Absolute surrender combined with faith is still the indispensable, un-failing prescription. We can save years of wandering and groping, much instability and defeat, as well as the grave peril of being side-tracked by unspiritual counsellors, if we will bend every energy toward bringing our people into that spiritual wisdom described by James, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17).

We often have been accused of

overemphasizing the crisis of entire sanctification to the neglect of the subsequent growth in Christian grace. But there is sound reason for this seemingly disproportionate emphasis. For the dual experiences of justification and sanctification, entered into crucially and by faith, are as indispensable to subsequent growth as the foundation is to a building.

BUT SINCE the carnal mind does not want to face up to itself,

and will do almost anything to achieve the building without the foundation, the double-minded Christian usually needs a disproportionate measure of pressure to bring him to the necessary crisis. Every psychologist knows that often the people who need help the most are the most difficult to pin down. Let us therefore continue to press scriptural holiness, and by every legitimate means urge our people to go on to claim their full heritage in Christ.

## *The Forgotten Man*

• By FORREST W. NASH

YOU WILL FIND him serving in many areas of church life. He may keep the records of a Sunday school class or some other group in the church. Maybe he was one of the few who pledged to pray in behalf of a certain need. It could be that he comes early to see that the room is properly set up for meeting.

Then there was the time that a last-minute substitute had to be drafted. The forgotten man was that substitute. On Wednesday nights he comes by the assistant pastor's office after prayer meeting to pick up the name of one who needs a personal call. On different occasions the pastor asked for volunteers to do some extra cleaning in the house of God. Again you found him faithful in his response.

WHEN SEEKERS KNEEL at the altar for salvation or special help, you can always find him there to assist them. When there is opportunity, he talks to men about Christ, and their salvation. He invites them to Sunday school or the revival, or to a regular preaching service. When tithe boxes are distributed, he is one of the first to get his.

His name is seldom mentioned in the official listings of the church. When officers are elected, for some unimportant reason he is not thought of. And he always casts his vote for the other fellow. Occasionally someone mentions his name in public, but not often.

You see, he is the "doorkeeper in the house of the Lord." He is glad when out of faithful attention to his service of love God gets the glory.

AS A PASTOR, I thank the good Lord every day for him and his kind. It is his prayers that I covet for my defenseless head. And I want God to forgive me when I have taken this forgotten man for granted.

I rejoice that God does not forget. When in the eternal day we stand in line to receive our just rewards, the forgotten man shall receive the laurels. Let us ponder again that inspired admonition: "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10).



# It Doesn't Take Much Money!

• By E. E. GALBRAITH

Money is necessary, but it should be a part of the means—not the end; part of the effect—not the cause.

Money is a big factor in measuring the value of things around us. We put a monetary value on our time and skills, and on the things we buy and sell.

In our work to build the church and promote the kingdom of God, we sometimes tend to measure our success by a financial statement or treasurer's report. It takes a lot of money to carry out the work of the church. The growing number of new and enlarged church buildings,

the financial demands of growing world and home missionary programs, and the educational obligations require millions of dollars each year.

With this done, many Christians feel that their obligation of stewardship ends. But there are some essential things that will bring growth and health to a church—large or small—that do not take much money. Perhaps they go unnoticed because in some respects

they are intangibles. But they are also important.

Money isn't needed for Christians to be faithful in attendance at the regular church services. But what a difference it would make if every member would make it a habit to be present at every service, including the midweek prayer meeting! It is exciting to think of the potential progress it would bring. And what a great inspiration it would be to the pastor!

Members can carry responsibility in service even if they have meager financial resources. Money isn't necessary for one to serve faithfully on the church board, teach a Sunday school class, or fill other places of responsibility.

Most of us would like to write large checks when offerings are taken. Most of us can't do that. But one and all can contribute in a large and effective way in these areas of spiritual contributions. Neither poverty nor prosperity determines the spirituality of a church. Jesus said, "The kingdom of God is within you" (Luke 17: 21).

Basically, the most important need is to maintain a growing, glowing personal Christian life and testimony. Individual members make up the local church. The composite church image is a reflection of the individual.

No money is needed to have a heart-burden for the lost, which is the responsibility of the church. Few Christians seem to know what is meant by carrying a spiritual burden for sinners. Fewer still take this load upon their hearts. And this is a vital need of the church that money cannot supply. It will be a major force in the future growth of the Church of the Nazarene, as it was from the first generation.

Money is necessary, but it should be a part of the means—not the end; part of the effect—not the cause. As Christians, we should project Christ through our lives in service, and in faithful attendance at the services of the church. We should bear a heart concern for the lost, and maintain a close personal relationship with God. With these factors present, any church will grow and financial problems will be solved. Without them, money cannot build the Kingdom.



# Her Worth: Above Rubies

• By JAMES MACLEOD

Auntie Catherine was the product of a good, old-fashioned Scottish Presbyterian home, and the atmosphere surrounding her God-fearing parents entered into her very life. Some years spent in Canada broadened her vision, and planned reading filled her mind with valuable knowledge.

Several severe bereavements marked her life: including the death of the young man of her choice—a war casualty, the passing of her younger sister recently married, then the loss of her aged parents. She was left to care for an invalid sister, a brother with poor health, and a school-age niece. The latter was converted in her teens, soon joined our church, and persuaded Auntie to attend the revival meetings in our church. A sorely tried soul, weary of striving and failing, Auntie sought the Lord, was loosed from her sins at Jesus' feet, and felt her burden lifted. She resigned from the old-line church, determined to help in worldwide evangelism, and, on profession of her faith, was received into our church membership.

She had loved the world and its pleasures, all forms of show business, card parties, and other revelings. She had been proud and in bondage to fashion and style. But now she gladly embraced discipleship of Jesus, and entered into freedom. Before long a tendency to criticize others began to grieve and hurt herself and others, and she longed to be delivered from this "old man" trait.

Regular attendance at midweek holiness meetings magnified her need but also revealed the cure. Offering herself to the Lord, she claimed the cleansing of the Blood so precious, and praised the Lord

for the wonderful peace that filled her soul. Now she did not feel guilty when administering rebuke to someone speaking unkindly of another, and her heart was full of song. She did not glibly talk of entire sanctification, but by her devotion to the Lord and her humble testimony manifested the reality of the abiding Comforter. She gave all her savings to help the church in a building program, and after the passing of her sister and brother, entered with her niece into all the church activities. Dominated by a love for God and souls, she gave the writer, to whom she was like a mother, all her jewelry, including an engagement ring and other articles of great sentimental worth, to be disposed of for Nazarene missions. Having no interests outside her church, she attended all the means of grace and sorrowed that the devotion of some seemed to have so short limits.

She worked as a housekeeper to a friend to support herself until she was seventy-nine years of age, and stopped only then as she had a slight heart attack. She had made no provision for a proper pension, but the Lord had made provision for her and she was joyfully received into the home of her niece and nephew-in-law. She was a great blessing in the home, and in the church which she attended as long as strength permitted. Several times it looked as if she would go home, and each time she gathered the children around her and exhorted them to love and serve the Lord and to follow her to heaven. This had a marked effect on them all. She sustained very severe burns on her feet, and although in considerable pain she was upheld in perfect peace.

Now nearly eighty-three, her mind quite clear, her spirit ripening for eternity, she loved to hear the songs of Zion and to hear the Word of God and prayer. One day while our sixteen-year-old daughter was alone with Auntie, the latter's breathing stopped. We were called into the room and soon ascertained that Auntie had left us for the better land. Our daughter, who might have been expected to show signs of great grief and sorrow, started to hum the chorus:

*Someday beyond the reach of mortal ken;*

*Someday—God only knows just where and when—*

*The wheels of mortal life shall all stand still,*

*And I shall go to dwell on Zion's hill.\**

Precious in the sight of the Lord is the death of His saints! Songs of heaven, and sunshine, and peace, and rest, were quite in order in this house of death, and the atmosphere was wondrously sweet.

The funeral service in the home was a wonderful time, full of singing and joyfulness, with an atmosphere more like that of a birth than of death. A terrible blizzard was raging outside the home, and the roads were almost impassable. But with the Lord in the midst robbing death of its sting, there was no sad moaning of farewell. Hallelujah!

Memorial services were held here and in Auntie's home church, and the hymn mentioned above was movingly sung. The Lord made the life and death of His devoted servant to glorify Him, and fourteen souls wept their way into sunshine at the altar. Blessed be the name of the Lord!

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# Editorially Speaking

● By W. T. PURKISER

## Living the Gospel

One of the questions most widely discussed in religious circles today is what is often called "the problem of communication." How can we reach the secular mind of modern man with the message of the gospel?

The comment is often made that the Church in our day is in the position of a person who talks to himself. It is usually pointed out that such people have "a few marbles missing" and may need professional help.

By the measure of sheer bulk, we have more preaching today than ever on earth before. But there is good reason to suspect that at the same time we have fewer who are really hearing or listening.

Perhaps one reason is that we who preach do too much of the talking. We need to listen a little more. In the modern jargon, it could be that we need to come into "dialogue" with our generation.

But even when we get the ear of the modern man, what can we say to him that he can understand? What words can we use that will "communicate" with him, that will carry some measure of meaning to his mind?

Some will have it that we should develop a new vocabulary. We should drop terms that are technical. They say we should not speak of "righteousness," "justification," "regeneration," "sanctification," "inspiration," "eradication," or use other specialized words. These, it is pointed out, carry no meaning to those whose mental background is the secular press and radio.

It seems a little strange to hear technical religious terms condemned so strongly when we live in an age notorious for its own coining of technical language. Yet we may concede that there is room for improvement at this point. We cannot and should not drop technical religious terms, especially those that are biblical. But we must define them clearly and repeatedly and in clear-cut, common, ordinary words.

We really do have a problem of communication. Between the secular mind and the spiritual mind there is "a great gulf fixed." We do need to consider ways to bridge that gulf.

**BUT IT WOULD BE A MISTAKE** to conclude that the only means of communication is by way

of words. There are at least two other channels of communication between the Church and the world.

One of these is the ministry of the Holy Spirit. Such problems as we now face (and, really, have always faced) in communicating the gospel were anticipated by Jesus in His promise of the coming of the Comforter as the Spirit of truth.

The words of Christ in John 16:7-11 glow with new truth in the clear, fresh translation of Olaf Norlie: "I assure you that it is for your good that I go away. For if I do not go, the Comforter will not come to you. But if I go, I will send Him to you. And when He comes, He will convince the world as to sin, righteousness, and judgment. As to sin, because they do not believe on Me. As to righteousness, because I am going to the Father and you will see Me no more. As to judgment, because the prince of the world has been convicted."

Without in any way relieving the minister or witness of the obligation to talk simply and to talk sense, the fact remains that the Holy Spirit does interpret and apply the gospel to the hearts of men whenever He is permitted to do so. No amount of simple, modern terminology can take His place.

But there is another great avenue for communicating the gospel open to all alike. It is in "living the gospel."

Let it be said again, the best edition of the Bible is not bound in morocco but in shoe leather. People around us may not read the Scriptures, but they will read our spirit and our lives.

Asked to name his favorite Gospel, a man replied with none of the expected names—Matthew, Mark, Luke, John. He said, "My favorite gospel is 'The Gospel According to Mother.'"

It is fair to ask, What is the gospel according to you? Does it really save from sin and worldly compromise? Does it keep you sweet under pressure? Does it make you kind in the face of antagonism and attack? Does it keep you serene when things go wrong? Does it give you victory in adversity as well as in success?

Paul Scherer put this point well when he said: "The Word is in search of more than words: it is forever in search of lives. It gets itself said not only in preaching. It gets itself said in the

# Christ Speaks to His Child

By IRENE MACK JOHNSON

*"Burdened soul, I know thy need,  
For it was I who purchased thee.  
I My hungry child will feed;  
I hear thy cry. Come unto Me.*

*"Frail pilgrim on this road of life,  
How small thy strength—how great thy need,  
Meeting giant foes in strife!  
I see it, Child; I know and heed.*

*"About thy head hang shadows black;  
They seem to thee to hide My face.  
Climb thou fast the heavenward track—  
I run beside thee in this race."*

*Though clouds just now withhold thy view,  
Keep looking up and soon you'll see  
The Christ, who says with love so true,  
"My grace is great enough for thee."*

realization by God's grace and gift of that fellowship which is the Church of Jesus Christ, with its uniqueness of belonging and participation."

Let us not slow up in the slightest in our effort to communicate the gospel by word of mouth, in preaching and in personal witness. We are now going so slowly here that if we slow up we are apt to back into something.

But let us couple with words the ministry of the Holy Spirit, made effective through obedience and much prayer. And let us be sure above all that we not only preach and witness our gospel, but live it faithfully and joyously from day to day.

## "Except for Something"

Dr. Paul Tournier recalls the remark his young son made one day. It was a rather philosophical comment that "everything's always O.K., except for something."

Life does seem that way sometimes. There always seems to be "something" we would like to have different. As the African proverb puts it: "The trouble with finding ivory is that there is always an elephant attached to it."

Really, of course, it isn't as bad as either the boy's observation or the proverb would suggest. Haldor Lillenas will be remembered for many

beautiful song-poems. Not the least of them will be the one which expresses the theme,

*Your roses may have thorns, but don't forget  
Your thorns may have some roses, too.*

When we run up against the "something" which seems to be the exception to the perfect day or the perfect situation, we may remind ourselves that God doesn't want us to become too firmly attached to the passing world. That He may put thorns in the nest does not show that He does not care. It shows that He cares enough to teach us to try the wings made for the upper air.

So materialistic and so sense-bound are we that we identify God's blessing with prosperity and happiness. The facts are that the very abundance of "things" may suffocate us much more readily than it may elevate us.

And burdens are not bad for us. G. Ray Jordan tells of an incident that occurred during the hurricane of 1938 in New England. It was feared that the railroad bridge at White River Junction would be swept away. Apparently there was no way to make it secure.

The bridge was saved by the suggestion of a keen-minded engineer. A long train of heavily loaded freight cars was backed onto it. The bridge stood—saved by the weight it bore.

Dr. H. Orton Wiley used to comment on the parable of the kite. If the kite could be conscious, it would no doubt look upon the string that holds it to the earth as a limitation.

If I could only get rid of that string—it might think—then I could really soar into the heavens.

The truth is, of course, that without the string the kite could not fly. What appears to be a liability is really its liberty to stay aloft. If the string breaks, the kite falls.

Then these ever-present "somethings" serve us in another way. They help us keep our tools sharp. It takes the rough, hard stone to sharpen the shining steel. The grinding is not pleasant. But it is profitable.

"Life is like a grindstone," they say. Whether it grinds you down or sharpens you up depends upon what you're made of. Soft iron takes no edge on the wheel. It quickly wears away. Tempered steel, on the other hand, may become razor-sharp under the very same grinding.

"Now obviously no 'chastening' seems pleasant at the time: it is in fact most unpleasant. Yet when it is all over we can see that it has quietly produced the fruit of real goodness in the characters of those who have accepted it in the right spirit. So take a fresh grip on life and brace your trembling limbs. Don't wander away from the path but forge steadily onward. On the right path the limping foot recovers strength and does not collapse" (Hebrews 12:11-13, Phillips\*).

\*From THE NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.





## The Bible Can Be Taught in Public Schools

(Based on a report by Rev. W. Arthur Alcorn, Princeton Theological Seminary)

PRINCETON, N.J.—Teaching the Bible in public schools is perfectly legal. The Supreme Court of the United States has ruled that God's Word not only may be taught but that it probably should be included in literature and/or history courses as well as studies in comparative religion.

This is the unequivocal stand taken by Rev. W. Arthur Alcorn, pastor of the Community Baptist Church, Neptune, New Jersey, in his published report entitled *The Bible and Literature in Public High Schools: The Authority and The Mandate*.

The surprise-packed study, the first in a series reporting on findings made by Mr. Alcorn during research at Princeton Theological Seminary, was prepared under the supervision of Dean Elmer G. Homrighausen. A summary of the report was given in an address delivered by Rev. Dr.

James Z. Nettinga, ABS secretary, during the November Council Meeting in New York. At the same time complete verbatim copies of Mr. Alcorn's first report were distributed to representatives of the sixty-four denominations attending.

Mr. Alcorn, who has thoroughly explored and defined the Supreme Court ruling of 1963, states that "as long as study of the Bible is literary rather than doctrinal, it in no way compromises constitutional guarantees of religious freedom and the separation of church and state."

He quotes the Court: "One's education is not complete without a study of . . . the Bible."

He cites the 1952 conclusions of eminent educators teaching at Exeter, Lawrenceville, Harvard, Princeton, and Yale: "A working acquaintance

with the Two Testaments [to the educated man] seems to us so obviously fundamental as not to require argument."

William C. Tremmel, associate professor of philosophy at Kansas State University, and Howard D. Hamilton, associate professor of political science at Indiana State College, make it clear that courses designed to indoctrinate students are unconstitutional, but that the Supreme Court explicitly approved "use of the Bible in the teaching of literature, history and comparative religion."

### Do Boards Take "Safe Side"?

"Why, then," Mr. Alcorn asks, "have school boards obdurately refused to pursue the course commended by the Court? Their do-nothing policies would seem to indicate that either they have not fully understood the

ruling or they are merely taking what they feel is the 'safe side.'

"Many educators have not, in fact, read the decision word for word," observes Mr. Alcorn, but apparently have been predisposed to accept what most newspaper headlines seem to indicate, and "in not a few cases the local newspapers simply did not carry the paragraph that commended teaching the Bible in schools." He further admits that he himself was amazed when he first became aware of the crucial paragraphs in the Court's ruling and that this happened to him long after the matter had been dropped from the newspaper headlines.

#### Concerns of the Clergy

The views of the clergy have varied, Mr. Alcorn points out. Some have felt that the Bible should be removed entirely from public schools while others have sought to get it back into the education picture. He then asks why, with religious study of the Word out of the question in public schools, a clergyman would not "rather see the Bible [there] in some way rather than not at all, if the Scriptures are genuinely important to him?"

#### Tactics and Strategy

"Practical tactics," Mr. Alcorn observes, "might allow an individual clergyman to get the Bible into a particular school in a religious way. But brilliant strategy might well get it into almost all schools. And tactics, as any experienced soldier or chess player knows, have value only as they add up to successful strategy."

Mr. Alcorn points to the influence of the Bible on civil life, social reform, education, music, home, and religious life of English-speaking peoples; to the world leaders and thinkers who have been so benefited by the influence of Bible study; and cites, specifically, John Quincy Adams, Francis Bacon, Thomas Carlyle, Michael Faraday, William Gladstone, Ulysses S. Grant, Immanuel Kant, John Locke, John Milton, and Isaac Newton.

James Panoch of Fort Wayne, Indiana, who teaches Bible courses, refers in these words to the influences of the Bible in our culture: "So much of our history and tradition was motivated by Biblical principles and modeled by Bible-conscious people that a knowledge of the Bible is necessary for an adequate understanding of our heritage."

George Saintsbury, professor of rhetoric and English literature at the University of Edinburgh, used to tell his classes: "Here [in the Bible] are the best words of the best period of England in the best order."

Charles A. Dana, one of the great journalists, described the Bible as be-

ing, "of all books, the most indispensable and the most useful . . . from which you learn more directly the sublime simplicity which never exaggerates, which recounts the greatest events with solemnity . . . but without sentimentality or affectation."

Samuel Taylor Coleridge said: "Intense study of the Bible will keep any writer from being vulgar in point of style."

A complete thesis on the influence of the Bible upon history, literature, art, music, government, law, philosophy, and mankind's thinking and accomplishments in general would fill a library.

The Supreme Court declares, ". . . the Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible . . . may not be effected consistent with the First Amendment."

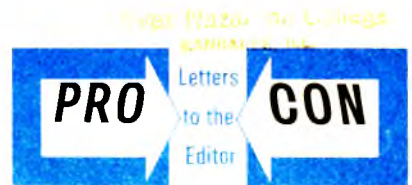
#### The Bible Speaks for Itself

In conclusion, Mr. Alcorn states, "Those who feel that the Bible is no more than human literature, which has been passed off as a divine revelation, can have no rational objection to the Bible being treated as such a secular work. Their purpose is accomplished. But, think again. Those who feel that the Bible is more than human literature (divine revelation) should also have no rational objection to such a treatment since true 'divine revelation' is, by definition, something which can break through the human."

"The secular man should be satisfied because secular use of the Bible can do no religious harm. The religious man should be satisfied because a divine book cannot be harmed by a secular treatment. The only one who can object is the secular man who is afraid that the Bible might be a divine book anyway and fears to give it a chance to prove itself, or the religious man who is afraid that the Bible might be a human book after all and fears to separate it from the . . . clergy. So, if the Bible be a human book, it is not going to perform any miracles. And, if the Bible be a divine book, it is not going to have any human limitations."

"If the clergyman, then, truly feels that people ought to know the Bible as the Word of God, he will be delighted to have students read it as words of men."

"For, if the words of men actually communicate the Word of God, these students will come to him, if he makes himself available, and ask questions. And when they have come to him, if he has the answers, he may answer them with the same constitutional protection which had previously frustrated him."—*Bible Society Record*.



#### Pro:

##### "Christian View of Sex"

May I congratulate you on the courage and insight which prompted you to publish the article "A Christian View of Sex." I'm glad to see that the "head-in-the-sand" attitude so long prevalent among Christian publications concerning this subject is changing. It is deplorable indeed when the only writing on the subject of sex which our young people are likely to see must be found in pulp magazines and cheap paperbacks.

So I say, "Thank you," for this candid, Christian analysis of this long-tabooed subject.

From a woman who has been a member of the Church of the Nazarene for forty-seven years and married to the same man for thirty-nine.

CAROL GISH  
Missouri

#### Con:

##### "Christian View of Sex"

How did such an article as the one on pages 8 and 9 of this week's *Herald of Holiness* find its way into a holiness paper? . . . All this information is available in our city libraries and on the newsstands. Personally, I would like to see such articles replaced by more of the kind our own superintendents write. . . .

WILMA CULP  
Indiana

#### Pro:

##### Holiness Ecumenism

I read with interest the article "The Holiness Churches and Ecumenism," in the December 15 *Herald*. The six suggestions for closer unity among holiness churches were well thought out. I would like to add another preliminary step that could be put into action immediately. That is, the free use of evangelists, singers, and general men from other holiness denominations in our camps, conventions, seminars, and revivals.

I acknowledge the sufficiency of our own capable men, but at the same time we are giving the impression that we have no need or use for the talent of other holiness churches. To so ignore them only widens the gap between us.

It appeared to me in our history, *Called unto Holiness*, that it was the work of some intermingling evangelists that laid a foundation for better understanding and eventual unification.

JAMES C. BRILLHART  
Indiana



# The Book Corner

## DIALOGUE AT CALVARY

By John A. Holt, Grand Rapids, Mich.: Baker Book House, 1965. 79 pages, cloth, \$1.95.

Several years ago John A. Holt, now pastor of the Luther Rice Memorial Baptist Church at Silver Spring, Maryland, wrote a volume around the seven last words spoken by Christ on the Cross.

Now there comes from his pen a sequel to that book, entitled *Dialogue at Calvary*, which is developed on the seven words spoken to Jesus and about Jesus by those who were present at His crucifixion.

This is a fresh approach to the Calvary scene and Author Holt uncovers some very practical and rich truth for all of us.

For instance, he reminds us that the recognition accorded to Jesus by the centurion (who said, "Truly this man was the Son of God"—Mark 15:39) must not be confused with conversion. "We can recognize Jesus without repenting," he says; "we can acknowledge without accepting; we can compliment without commitment."

Or in discussing the fourth word to the Cross, "Save thyself and us" (Luke 23:39), voiced by the impenitent thief, the author interprets very perceptively the silence of Jesus. Incidentally he comments, "There's a difference in wanting God and wanting what God can do for you."

Perhaps one of the most significant observations is made in connection with the penitent thief, who prayed, "Lord, remember me" (Luke 23:42): "One of the reasons why the Kingdom of God comes so slowly is because the means of its coming must be as worthy as the end which it seeks to establish. Mankind may be interested only in results, as we say; but God wants to know how we got those results."

Though the book has its weaknesses, it will be stimulating and soul-searching reading during the Good Friday and Easter season.—Richard S. Taylor.

## THE ROADS OF GOD

By John W. May, Kansas City, Mo.: Beacon Hill Press, 1966. 80 pages, paper, \$1.00.

John May is pastor of the Church of the Nazarene in Weirton, West

Virginia, and is a frequent contributor to the *Herald of Holiness* and other church periodicals.

Among the many books of meditations based on Lenten or Easter themes, this book will find a unique place, not only because of its unique theme, but because of its refreshingly new thoughts.

The author has built his six chapters around the "roads" related to the closing of Jesus' ministry: The Road of Majesty (Triumphal Entry), The Road of Ministry, The Road of Fellowship (Last Supper), The Road of Mission (The Cross), The Road of Memory (between the Crucifixion and the Resurrection), and The Miracle Road (the Living Christ).

The reader will find this book uplifting and challenging. It will give him a deeper understanding of the meaning of Easter.—J. Fred Parker.

## SUNDAY SCHOOL— THE GROWING EDGE

By Kenneth S. Rice, Kansas City, Mo.: Beacon Hill Press, 1965. 112 pages, paper, \$1.00.

Kenneth S. Rice, now executive secretary of the Department of Church Schools, writes from a background of experience as pastor, minister of Christian education, and general director of Christian Service Training.

*Sunday School—the Growing Edge* answers the question, Are the effort, finance, and time put into the operation of the Sunday school worthwhile? The answer is an emphatic yes.

The Sunday school is pictured as the church organized to teach the Word. It is not a side issue or a separate organization. It carries out the command of Christ, "Go, teach."

The evangelistic potential of the church is definitely related to the effectiveness of the church in bringing persons under the influence of the teaching of God's Word. Practical guidance is given on how to organize a Sunday school so as to effectively reach, teach, and win the lost to Christ.

Emphasis is given upon the proper motivation for this teaching ministry which is the long arm of the church.—Bennett Dudley.



New pews in Florence (Italy) church

## Italian Churches Reach New Marks

For the first time, Italian Nazarenes gave more than \$500 in a district-wide "love offering" in lieu of a Thanksgiving emphasis, and a new Sunday school attendance record of 472 was established the Sunday prior to Christmas, according to Superintendent Paul Wire.

The offering and attendance emphasis came during the Christmas season since there is no Thanksgiving holiday in Italy.

The largest attendance of 165 was at Florence, where Nazarenes gave more than \$100 in the offering. Two other churches—Sarzana and Civitavecchia—also gave more than \$100 each.

The Florence church responded to the food shortage in India by sending ten parcels.

## Missionary Uncovers Need in Argentina

While traveling into south Argentina recently, Missionary Norman Howerton, among others, discovered the need of missionary work there. He wrote recently:

"Capital cities of provinces, many of them with more than 100,000 people, surrounded by scores of smaller cities, are worthy of our attention," Howerton said. "In so many of these places, there is no real Gospel message being proclaimed."

Missionaries in Argentina maintain a "rolling church" built from a truck. The tail gate serves as a platform from which services are held, and a dispensary for gospel literature.

In answer as to when the Church of the Nazarene will evangelize south Argentina, Howerton said, "It lies somewhere in that great united missionary effort . . . in the prayers of God's people, in their response to missionary giving, in the response of the youth to the call of God. . . ."

Any of these books may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. Reviews of books from other publishers do not necessarily constitute unqualified endorsement.

*The polishing process is periodically painful, but perfecting.*  
—Jack M. Scharn.

# Nazarene Mission in Belize Fourth Largest

By A. F. HARPER

Executive Editor, Department of Church Schools

I have just had the joy of seeing God at work in British Honduras (Belize, as the country is now commonly called). In the preachers' meeting with national pastors and missionaries it was clear that God uses many kinds of persons and diverse talents for the growth of the Kingdom.

Most of the pastors and district officers are nationals. Rev. Louis Wade, pastor at Crooked Tree, is chairman of the district church school board. Miss Evelyn Johnson is president of the N.W.M.S. and the nurse in charge of the clinic at Crooked Tree. Rev. Rudolph Wade, pastor at Columbia, is president of the N.Y.P.S. Many of the pastors and their wives are graduates of the Bible school at Benque Viejo.

The official language of the country is English, but Spanish is widely spoken. All of our program is therefore bilingual. Rev. Jobito Perez, pastor at Santa Elena, served as my efficient interpreter for the evening evangelistic services.

Our work in the country began with the evangelistic outreach from missionaries in neighboring Guatemala. It is therefore natural that the largest group of churches is on the western border, where Spanish is generally used. Our Nazarenes are about 60 percent English-speaking, but some 40 percent speak Spanish.

The missionary staff is a cosmopolitan group coming from North Ireland, Scotland, Canada, India, Oklahoma, California, Georgia, and Indiana.

Rev. Elward Green, superintendent, brings to the field evangelistic passion combined with good administrative judgment.

Nurses Joyce Blair and Agnes Willox are stationed at the Holland Memorial Clinic in Benque Viejo.

Miss Ruth Dech and Mary Lou Riggle teach in the Nazarene High School, now in its second year of operation in Belize City.

Rev. Edward Cairns, pastor at Benque Viejo, brings evangelistic concern and moving Irish enthusiasm to his assignment.

Rev. and Mrs. Paul Beals pastor the southernmost church at Punta Gorda, the most isolated missionary assignment. Much of the year this area can be reached only by air or by boat. The recent gift of a motorboat from the Georgia District will

enable the missionaries to more effectively evangelize the settlements along the coast and up the rivers.

Rev. Richard Cornelius is the missionary pastor of our First Church in Belize City.

St. Paul listed "helps" among Christ's gifts for the building of His Church. This is where Mr. and Mrs. Robert Ashley fit in. Though he serves as supply pastor from time to time, Brother Ashley says that God has not called him to preach. His call was to be one of the "helps." For several terms he has superintended construction work on the field. There are cement-block and stucco monuments to his work in the Benque clinic, and the churches in Corozal and San Ignacio. He is just now completing a missionary home in Esperanza near the site planned for the new national capital, where government construction is to begin in 1966.

The Church of the Nazarene is the fourth largest religious group in the country—outranked only by the Roman Catholics, Anglicans, and Wesleyan Methodists (English).

Our superintendent has established excellent rapport with the government and serves on the country's committee on education. All education in Belize is church-sponsored with government subsidy when elementary or secondary schools meet

required standards. The Nazarenes presently operate four elementary schools and a two-year high school. The elementary schools are staffed by Belizean Christians.

In an interview with the premier, the Honorable George Price, he expressed special appreciation for the Church of the Nazarene because of: (1) its medical work at Benque Viejo and Crooked Tree, (2) its schools, and (3) the high percentage of national preachers in the church (the highest percentage of any church in the country). At the close of the interview in the premier's office, he graciously granted Superintendent Green's request that we have prayer before leaving.

It was a thrill to see God at work through our Nazarenes in British Honduras. It was a joy to have a small part in that work for a few days.

## Korean Superintendent Gets Four-Year Recall

Rev. Kim Jong Soo, national superintendent of the Korean District, was elected to a four-year term at the recent district assembly in Seoul, according to Missionary Eldon Cornett.

Superintendent Soo reported a gain in church members of 373, which brings to 4,193 the number of Korean Nazarenes. Giving for all purposes showed a marked increase of 40 percent over 1965. The total raised was \$24,500. Korean churches now number 50.

Cornett anticipates that forty-five students would be enrolled in the Bible school for the coming term.



**NEW OHIO CHURCH**—The congregation at Chillicothe (Ohio) First Church began worshipping January 24 in its new church. The sanctuary seats 320 persons; there are 12 classrooms, plus an overflow area used for youth services, all of which are air-conditioned. Rev. Daniel McNutt is pastor.





**OHIO CHURCH DEDICATED**—Dr. Charles A. Gibson and Rev. M. E. Clay participated in the dedication of the new church in Trenton, Ohio. The sanctuary, which is pictured above, will seat 475, and has closed-circuit television for overflow audiences. Rev. A. M. Wilson, who has been pastor since the church's organization in 1942, received on the day of dedication a unanimous four-year recall vote.

## People in the News

**Amman, Jordan**—L. Wilson Rice, an agricultural credit adviser in Jordan, was honored recently by the Jordan Development Board and the Jordan Agricultural Credit Corporation for outstanding service, a recognition the government has never before extended a foreign technician. It came just prior to his and Mrs. Rice's return to Greeley, Colorado. Also prior to his return, one of his secretaries testified that she found Christ as her Saviour because of Rice's Christian example, Missionary Berge Najarian said. Rice is brother of Dr. Kenneth Rice, church schools secretary.



**Rice**

**Tulare, California**—Pastor Ira J. Hoover was among the first to report that a layman in his church has led a person to Christ as a result of studying *Meet My Saviour*, a book on soul winning.



**Bartlow**

Long a local and district

church leader, Bartlow has witnessed consistently in his business through advertisements in the local newspaper and his personal contacts.

**Phenix City, Alabama**—Fifteen seekers during the final service of a revival in the church here were among those who received spiritual help in a meeting with Rev. Paul K. Merryman, Trevecca Nazarene College, who served as evangelist. Rev. Lamar Taylor is pastor.

**Merigold, Mississippi**—Sunflower church near here recently closed a revival where "approximately fifty seekers" found help, according to Rev.

Lewis Rodgers, pastor. Evangelists were Bethany Nazarene college students, Charles Hamilton and Charles Oliver, Jr.

**Chicago**—Rev. Henry Harvey, formerly associate pastor at First Church here, has been elected president of Compassion, Inc., to succeed the late Dr. Everett Swanson, founder, as head of the Chicago-based Korean orphanage work. Compassion maintains 170 Christian orphanage homes with more than 22,000 children in its care.



**Harvey**

## Olivet Division Chairmen Named

A number of promotions, including five division and department chairmanships, were approved recently by the Olivet Nazarene College Board of Trustees, according to Chairman Paul C. Updike.

The new division and department chairmen are: Dr. Beryl Dillman, Division of Education and Psychology; Miss Marjorie Mayo, acting chairman, Department of Education; Dr. Fordyce Bennett, Department of English; Dr. Mary Shaffer, Department of Art; and Dr. Otho Jennings, Division of Social Science.

Dr. Vernon Groves and Professor R. L. Lunsford were granted sabbatical leaves. Three faculty members were granted emeritus status, but will continue teaching. They are Dr. Earl Barrett, Dr. S. S. White, and Dr. Coral Demaray.

Kenneth Swan was promoted from an instructor of English to assistant

Having returned recently from an extensive missionary tour, the pressing needs and open doors are fresh in my mind. Our hundreds of missionaries are serving devotedly. We must not fail them and the souls for whom we are responsible. The need: \$1,750,000. By God's help we can meet this need.



**Hugh C. Benner**

*Hugh C. Benner*  
General Superintendent

professor, and Harvey Humble from associate professor of history to professor.

Professor Athel McCombs, Professor O. G. Hahn, and Professor Irving Kranich were granted tenure.

Contracts for the following new teachers were approved: Carolyn Learned, chairman of Department of Home Economics and assistant professor of home economics; Mrs. Moody Johnson, assistant librarian; Rev. Moody Johnson, half-time instructor in Bible; Marion Jamison, director of planetarium and assistant professor in physical science; Dwayne L. Little, acting chairman of the Department of History and assistant professor of history; Mrs. Gunnel Jordan, assistant professor of English; and George Mowry, assistant professor of instrumental music.

## Church Loan Funds Reach \$3 Million

In the closing days of 1965, the total loan funds of the Division of Church Extension went over the \$3 million mark. This marked advance was due to an increase of \$160,000 in savings deposits and \$165,000 in gifts to the General Church Loan Fund during 1965 in the form of life contracts and pooled investments, according to Dr. Orville W. Jenkins, secretary. Savings deposits increased more than 10 percent during the year.

Church Extension now has nearly \$1.4 million in net assets, an increase of almost \$250,000 in 1965. This money, with the exception of reserves, is on loan to churches, the executive secretary reported.

A Reserve Trust Fund of \$133,000 has been specifically set aside for the protection of its borrowed funds (savings deposits), which now have reached \$1.6 million.

The big news has been the increase in interest rates paid on savings de-

## Deaths

REV. JOHN ANDREW BRIECE, seventy-five, died December 25 in San Diego, California, while visiting a daughter. He lived in Kennewick, Washington. He is survived by his wife, Faye; a son, John; three daughters, Mrs. Albert Anderson, Mrs. Richard McClelland, and Mrs. Steven Edwards; eleven grandchildren; two great-grandchildren; a sister; and a brother.

REV. JOHN H. KING, a pioneer minister, died January 16 in his Cleveland, Oklahoma, home. He is survived by his wife, one daughter, and two sons. Rev. Mike O. Courtney and Rev. E. H. Sanders officiated at funeral services.

MRS. MARY COPELAND, seventy-three, died December 8 in Indio, California. Rev. Don Redmond and Rev. Andrew Young conducted funeral services. She is survived by her husband, E. A., two daughters, two sons, twelve grandchildren, and two great-grandchildren.

HOWARD R. GEEDING, eighty-four, died February 6 in Chicago. Rev. Fred MacMillan conducted the funeral service. He is survived by his wife, Hettie, three sons, five grandchildren, and seven great-grandchildren.

ELMER SCHMIDT, fifty-nine, died February 6 in Prescott, Arizona. Dr. M. L. Mann and Rev. A. J.

Tosti conducted funeral services. He is survived by his wife, Margueret; three sons, Blake, Floyd, and Clem; his parents; two sisters; and three grandchildren.

ISABELLE EWING FEW, a Nazarene pioneer, died January 5 at the home of her daughter in Dickson, Tennessee. Rev. L. B. Mathew, Rev. Don Erwin, and Rev. W. F. Moore conducted funeral services. She is survived by five daughters: Mrs. H. J. Brannon, Mrs. Helen Clifton, Mrs. Mary Laffoon, Mrs. Myrtle Lewis, and Mrs. Rose Horner; two sons, Francis Hemmerly and Edward Few, Jr.; three stepdaughters; two stepsons; twenty-seven grandchildren; thirty great-grandchildren; and two sisters.

MRS. INA J. MICKEY died February 11 in La Junta, Colorado. Rev. Claude White, her pastor, conducted funeral services. Among survivors is one son, Bob.

MISS JENNIE ANDERSON, longtime employee of the Department of World Missions and N.W.M.S., died February 20 in Palo Alto, California. Among survivors are one brother and two nephews. Rev. Don Farrand held funeral service.

MRS. BERTHA MCKELLIPS, eighty-four, died February 11 in a Caney, Kansas, hospital. Rev. John Lambert and Rev. Raymond Boyd held funeral services at the Caney church.

**Announcements**  
**EVANGELISTS' OPEN DATES**  
William M. Mack, Route 1, Sherwood, Michigan 49089: May 15 through July 3.

Daniel Stafford, Box 11, Bethany, Oklahoma 73008: May 18 to 29.

Fred Thomas, 177 Marshall Blvd., Elkhart, Indiana 46514: May 16 through 29.

Paul D. Trissel and Family, P.O. Box 1201, Leesburg, Florida: various dates open May 10 through August.

**BORN**  
—to Mr. and Mrs. George Hollenberry of Carson, Washington, a son, Jeffery Scott Lee, on February 10.

**SPECIAL PRAYER IS REQUESTED**  
—by a Christian reader in Texas, "for the salvation of my son and for the home to be saved; the devil is fighting hard."

**Directories**  
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### "Showers of Blessing" Program Schedule

**March 27—"Acres of Diamonds," by Russell V. DeLong**  
**April 3 (Palm Sunday)—"Three Important Days," by Russell V. DeLong**  
**April 10 (Easter)—"If Christ Had Not Risen," by Russell V. DeLong**

**NEW "SHOWERS OF BLESSING" OUTLETS:**  
KTW Seattle, Washington 1250 kc. 2:45 p.m. Sundays  
KTW-fm Seattle, Washington 102.5 meg. 2:45 p.m. Sundays  
WXCL Peoria, Illinois 1350 kc. 6:45 a.m. Sundays

This year we have contacted Colombia, South America, for the first time with Nazarene, Spanish Palm Sunday and Easter programs. Already sixty stations in Colombia have responded to our offer, stating that they will schedule these specials.

COMPARATIVE FINANCIAL STATEMENT			
	December 31, 1964	December 31, 1965	
<b>Assets</b>			
Cash	\$ 171,457.46	\$ 235,415.83	
Cash in Bank Savings	51,766.84	34,430.38	
GMAC Notes	13,082.34	52,756.08	
Amortized Loans to Churches	1,892,006.39	2,195,524.27	
Short-Term Loans to Churches	462,352.29	485,122.07	
	<b>\$2,590,665.32</b>	<b>\$3,003,248.63</b>	
<b>Liabilities</b>			
Savings Deposits in General Church Loan Fund	\$1,429,536.21	\$1,590,232.83	
Accrued Interest Held	7,773.66	9,577.59	
Reserve for Future Interest	1,546.14	2,636.86	
Current Accrued Interest, Estimated	12,000.00	12,000.00	
	<b>\$1,450,856.01</b>	<b>\$1,614,447.28</b>	
<b>Net Assets</b>			
Reserve Trust Fund	\$ 66,766.84	\$ 93,538.99	
Life Contracts	138,054.79	245,752.66	
Pooled Investments	170,085.80	227,681.25	
Other Net Assets	764,901.88	821,833.45	
	<b>\$1,139,809.31</b>	<b>\$1,388,801.35</b>	



# Late News

## Dallas Site for 98th N.H.A. Meet

Dallas' Baker Hotel is the site of the Ninety-eighth Annual Convention of the National Holiness Association to be held April 13-15, Convention Manager Kenneth Geiger announced recently. Dr. Geiger is general superintendent of the United Missionary church.

The convention program announced by Bishop Myron F. Boyd of the Free Methodist church and N.H.A. first vice-president, includes several outstanding leaders in the holiness movement.

One of the highlights of the convention is the Fellowship Luncheon scheduled for Wednesday noon, April 13, which will feature the address of N.H.A. President Paul L. Kindschi.

Other speakers for the main sessions include: Dr. William H. Neff, general superintendent of the Pilgrim Holiness church; Dr. Andrew F. Gallman, Methodist pastor; Bishop Paul N. Ellis of the Free Methodist church; Rev. Edward Angell, pastor of Houghton College Wesleyan Methodist Church; Dr. G. B. Williamson, general superintendent of the Church of the Nazarene; Dr. George Millen, conference superintendent of the Oregon Evangelical United Brethren; and Dr. Frank B. Stanger, president of Asbury Seminary. Convention music will be under the direction of Professor David Lindstrom of Central College, McPherson, Kansas. Featured will be the Bethany Nazarene College Male Quartet and Central Pilgrim College A Cappella Choir.

The Dallas-Fort Worth Host Committee, under the chairmanship of Rev. O. H. Ballard, is planning one of the largest N.H.A. conventions.

A cut-rate preregistration policy is in effect until April 1. A convention program giving full information regarding registration is available from the National Holiness Association, Box S-111, Marion, Indiana 46952.

## Mrs. H. V. Miller Dies In Illinois Hospital

Mrs. H. V. Miller, widow of the late Dr. H. (Howard) V. Miller, general superintendent of the Church of the Nazarene, 1940-48, died at a rest home in Kankakee, Illinois, late Wednesday night, March 2. She had suffered a

heart attack about three weeks before, and had had another attack Sunday afternoon, February 27. She would have been seventy-two on March 5.

An accomplished pianist, Mrs. Rhea Miller as a teen-age girl wrote the words to the song: "I'd rather have Jesus . . . than riches untold." The song later was made world-known by George Beverly Shea in Billy Graham crusades.

The immediate survivors are a daughter, Mrs. Robert Quanstrom, wife of the pastor at the Tinley Park church in Illinois, and three grandchildren.

Services were held March 5 at 2:00 p.m. in the Central Church, Kankakee, Illinois. Dr. Hardy C. Powers represented the Board of General Superintendents. Rev. George Galloway, pastor of the church, was in charge. Another service and burial took place at Brooktondale, New York, near the New York District Nazarene campgrounds. The family has requested that gifts to a memorial fund be made in place of flowers. The gifts should be made to the Kankakee church.

## Of People and Places

In addition to a serious food shortage, India is now suffering from a lack of water in many sections, according to Missionary W. J. Pease. Three new wells have been bored, but water was found in only two of them. The regular well is down from normal. As to the food shortage, wheat from abroad has started to arrive to help alleviate the national problem. However, distribution is still a major problem, the missionary said.

Mrs. Ethel Scales, youngest sister of Dr. John L. Stockton, general church treasurer, lost her life in a grade-crossing accident near Shamrock, Texas, February 26. Her husband, Frank Scales, was in critical condition in an Amarillo, Texas, hospital. The accident took place during a heavy fog. Services were held for Mrs. Scales, March 1, in their home church at McLean, Texas. Survivors include four sons: Kenneth, Glenn, Wayne, and Benny; and one daughter, Mrs. Charles Stipe.—N.I.S.

Mrs. Donna Jones Brown, twenty-one, wife of Wayne Brown, a member-at-large on the General N.Y.P.S. Council, died unexpectedly February 28 from a massive blood clot in the lung in Bethany, Oklahoma. Both she and her husband of two months were seniors at Bethany Nazarene College. Her father, Rev. Harold Jones, is pas-

tor at Cimarron, Kansas. In addition to her parents and husband, she is survived by a sister and a brother.

Three thousand young people attended thirty youth camps held simultaneously on the Haiti Nazarene District during the week of February 22, according to Rev. Harry Rich, superintendent. Bible school students, trained specifically for the camp assignments, directed the camps.

Mrs. Ruth Batton, thirty-five, mother of three, died February 28 in Fitzgerald, Georgia, after a long battle with cancer. Funeral service was held March 3. In addition to her husband, Charles, and their children, Mrs. Batton is survived by her parents, Mr. and Mrs. Ben McBryant, one brother, and two sisters, one of whom is Mrs. Polly Appleby of the World Missions Department.

Rev. Dean Baldwin, Joplin District superintendent, and Rev. Wendell Paris, Carthage, Missouri, pastor, recently attended a presidential prayer breakfast in Washington, D.C., in which Dr. Billy Graham spoke. President Lyndon Johnson responded briefly to Graham's message. Cabinet members, senators, and Supreme Court judges were also on the program.

Rev. Marlow Salter, transportation secretary at the International Center, has been named coordinator of the Seventeenth General Assembly to be held in Kansas City in June, 1968. The announcement was made by General Secretary B. Edgar Johnson, following a meeting of the General Arrangements Committee for the assembly.

## Woodcook to Nampa

Rev. A. E. Woodcook, pastor at Muncie (Indiana) First Church, has been called to Nampa (Idaho) First Church to succeed Rev. Earl Lee, who recently moved to Pasadena (California) First Church, according to Dr. I. F. Younger, Idaho-Oregon District superintendent.

Woodcook will move to Nampa in the latter part of April.

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*Example teaches better than precept. It is the best modeler of the character of men. To set a lofty example is the richest bequest a man can leave behind him.*

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# Key Words

In  
Next Sunday's Lesson

By RALPH EARLE

## WHAT IS THE CHURCH?

I Corinthians 12:12-13, 27; Colossians 1:18-20; I Peter 2:4-10 (March 27)

● **Church** (Colossians 1:18)—*Ecclesia* has become fairly common to English readers as the Greek word for *church*. The term occurs only three times in the Gospels (Matthew 16:18; 18:17 [twice]), but twenty-four times in Acts, sixty-two times in Paul's Epistles, and twenty times in Revelation.

It comes from *ekkaleo*, "call out from." So it suggests a group of "called-out ones," those who are called out of the world to be God's people.

The New Testament has both Greek and Jewish backgrounds. This is shown very typically in the case of *ecclesia*. The word was first used for an assembly of free, voting citizens in a Greek city. This usage occurs in the New Testament in Acts 19:32, 39, 41.

But *ecclesia* is also found frequently in the Septuagint (Greek) translation of the Old Testament for the "congregation" of Israel. When the Christian Church was formed it rejected the Jewish term "synagogue" for its congregations. Instead it chose *ecclesia*. Thus the Christian congregations would be distinguished from the Jewish synagogues. Also two things would be emphasized by implication: (1) The Church was composed of "called-out ones"; (2) The Church was now "the people of God," taking the place of the Jewish congregation.

● **Precious** (I Peter 2:7)—The first clause of this verse reads literally: "To you therefore, the believing ones, [is] the preciousness." The last word is *time* (pronounced *timay*). It first meant "a valuing," and so "a price." Then it came to signify "esteem, honor."

The present passage seems to mean that as Christ, the rejected Stone, has become the "chosen of God" as Chief Cornerstone of the Church, so we as "living" (not "lively") stones share in His honor. Any true honor that we may have comes only because of our association with Christ.

● **Peculiar** (I Peter 2:9)—The Greek word has nothing to do with our modern use of *peculiar*. It simply means "one's own possession." The best way to translate it is "a precious people," belonging to God.

# The Answer Corner

Conducted by W. T. PURKISER, Editor

**I was talking with a man who told me it was a sin to sell or to buy the Holy Bible. I would like to know what you think of this.**

I think it is someone's silly notion with very little to be said for it.

In every case where an individual is absolutely unable to afford a copy of the Bible, he should be given one—and there are many agencies which take care of this.

On the other hand, people usually have a higher regard for what they pay for than they do for what is given to them.

The old story of the preacher who was challenged when taking an offering

is pertinent here. "Didn't you say the gospel is free?" he was asked. "How come then you want money for it?"

"Well, it's like the water you drink," he replied. "It is free. But when you have it piped to your house, you have to pay for it."

In the last analysis, no one buys or sells the Word of God. What is bought or sold is the labor of printing and distributing it. Here, as elsewhere, the same Word declares, "The labourer is worthy of his hire."

**Should a minister pay tithe on the fair rental value of the parsonage and utilities furnished him by his church? Should these items be counted as income for social security tax and income tax purposes?**

To answer the last question first, the fair rental value of a parsonage and utilities is counted as income for social security taxes, but *not* for income tax purposes. Federal revenue laws are very explicit at this point.

As to tithing the value of these prerequisites, as they are called, my observation would lead me to believe that most ministers give much more than an exact legal tithe would be. And as to the actual tithe itself, the rental value of parsonage and utilities would need

to be reduced by the cost of professional use of an automobile and other expenses which are a necessary part of the minister's work.

There are, of course, two extremes in relation to the tithe. There is the careful computation of legal requirements in order to determine how little one may give and still "get by." And there is the attitude that gives attention to the legal minimum only to see how joyfully and how far it may go beyond. The latter is certainly much more worthy.

**Why did our church go along with the International Bible Lesson outline for December 19, 1965, and black out the virgin birth of Christ?**

I am sorry you were disappointed in the selection of the passage from Jeremiah for the Christmas lesson.

Still I can't agree that Jeremiah's great prediction of the coming of the Messiah is a "blackout." The passages we studied from the Old Testament prophet led directly across the centuries to Bethlehem and the virgin-born "Branch of righteousness."

I realize that many Christians have little interest in the Old Testament. But "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Timothy 4:16).

All Old Testament roads lead to the Christ of the Gospels. Jeremiah, along with other Old Testament prophets, clearly foretold both the deity and the humanity of our Lord, for the coming Saviour was to be known by the divine name "the Lord" and at the same time was to be the Son (or Descendant) of David. Those two facts add up to the Virgin Birth. How can we have a real

incarnation without a miraculous conception? If you didn't get it in your study of the scripture, I wouldn't blame Jeremiah for it.

Remotely, but nonetheless related, is an adaptation of some of the tongue-in-cheek "laws" that have been proposed. For bureaucrats, there is "Parkinson's Law": "Work expands in proportion to the number of people to do it."

In the space and missile age, there is "Murphy's Law": "If it can fail, it will. If it can be hooked up wrong, someone will do it that way. If it can be operated incorrectly, someone will operate it that way. All failures occur at the worst possible time and place."

For editors and preachers, I'd like to add "Purkiser's Law": "If it can be misunderstood, it will be. If it can be taken out of context and twisted, someone will do it. If something questionable or sinister can be read into it, someone will read it in. Typographical errors and editorial mistakes always occur in the worst possible contexts."



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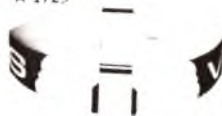
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